

In the year 1865, a specter on horseback rode up to the house of a colored person in the South, and asked for a drink of water. Water in a cup was refused. A big bucket full was demanded, and when it was brought the ghost drank it all and observed that it was the first drink that he had had since he was killed at Shiloh. It was just another bit of evidence that the ghosts of the Confederate dead were roaming through the country. The mysterious visitor was a member of the Ku Klux Klan and was engaged in an unlawful enterprise of demonstrating the dominion of mind over matter, for it was in the days when the colored folks had votes and most of the Southern white men had none. The thirsty soul had disposed of the bucket of water by pouring it into a waterproof bag concealed under his robe. It was about this time that the colored population ceased to wander from their own firesides after night fall.

Another favorite trick was for a white robed horseman to call out a freedman and offer to shake hands with him and when the gauntlet was removed and the hand extended it was the hand of a skeleton. Or the rider would say: "Here, hold my horse and my head," and he would remove his head and the colored man would go away from that place. The head was a gourd with a regulation cap on it. The society was known as the invisible empire, and it was a peculiar institution in the days of the reconstruction after the Civil War and it lasted for just four years and it became so potent for evil that it was outlawed and it disbanded.

It is a debatable matter whether it accomplished more good than bad. Many think that it was necessary in the scheme of things for the rehabilitation of the South. Unusual times require unusual remedies. The South had been the scene of a revolution and was being disciplined and being purged of the sin of disobedience, and the control of affairs in the states was in the hands of a class that developed little genius for government and the lawgivers at Washington were in confusion, owing to a bitter dispute between the President and Congress, which finally resulted in a trial for impeachment in which more than a majority voted to remove the President from office.

If there was nothing else to the credit of the Ku Klux Klan, the prompt disbanding over night at the order of the head of the organization, that in itself redounds to its honor and glory, for that one order was obeyed as widely and implicitly as the edict of surrender at Appomattox.

When I can first remember the tales and discussions of the institution, they were not referred to as Ku Klux, but as White Caps, and every body was glad that they did not ride any more. Much of the odium that attached to the name was due to the fact that when any devilment was on foot it was customary to adopt the regalia of the society and the society got the blame. The terror of the name was exemplified to me on one occasion. In 1892, I was on my way to a term of court in Webster County, and just at dusk I was riding up a hollow in the Point Mountain country. I was the proud possessor of a white hat that I thought was very fetching and the horse I rode had a white blaze on its head. As I rode around a turn in a road I met a party of women and children. One of the women cried out in a loud voice "White Caps!" and they all took to the brush and I saw them no more.

Since the last great war, an order by the same name, the Ku Klux Klan has come into existence, and it has created a great deal of discussion, especially in the New York papers, but it thrives on the publicity given to it. At the movies, the other night there was a news picture, showing twenty thousand people watching the initiation of five thousand new members, in Texas, and it was a very spectacular sight. The members all wore the high white head dress covering the face, and had white robes. It was a picture of great dramatic force. There is no doubt a fascination in the name.

One day I was fishing for trout in Williams River in pasture land at the mouth of Days Run, and I came on a small boy engaged in the same pursuit. He told me that his name was Jesse James. I remarked that there was something familiar about the sound of that name to me, and he then answered that he reckoned it was because he used to live at Marlinton. This was the same boy who was afterwards inducted in the army and his name caused the fact to be heralded all over the world.

The other day, Mr. J. M. Bare, of this place showed us an old book printed in 1884, entitled the Ku Klux Klan. It was written and published by Mr. Bare's uncle, the late Rev. D. L. Wilson, a Presbyterian minister, who was stationed at Pulaski, Tennessee, where the Ku Klux Klan was originated in 1865. It was written while the memory of the invisible empire was fresh, and it is the only authority that I have ever had the opportunity to consult as to the history of the society.

The name Ku Klux is a corruption of the Greek word kuklos, which means a band and the addition of the word Klan, is but a translation of the first two words of the title. It seems that at Pulaski, when the soldiers returned from the war, the life in that town was dull and depressed. The war had pretty well ruined the South, and there was not much to do except wear old clothes and eat corn bread and work and grubble. Some of the bright young men of the county set town to have some amusement, formed a secret society, and adopted the name of Ku Klux. There was not much to it except mystery, and they had as a meeting place a family mansion, whose owner and family were absent for a trip, but the meetings got to be so loud and noisy occasioned

by the initiation of new members that they decided to hunt a more secluded place, and on a ridge outside of town was a tumbled down deserted house and in this the subsequent meetings were carried on.

The drawing power of the association was mystery and this was due largely to the name, for it was modeled on such societies as are popular in colleges wherever located. There was no intention of forming any serious body for any serious purpose, but the members were all schooled in the war, and their practical jokes were rough at times. It is related that a favorite method of rejecting a candidate was to blind fold him and put him in a barrel at the top of a hill and then let the barrel roll down the hill and thus dismiss him from their midst. A more gentle rejection was to conduct a refused candidate blindfolded to some distant place in the woods and tell him to wait there until called for, and then never go back for him. But if a candidate was accepted, he was made the subject of much horse play and received into the order.

Here is what originated the idea of regulators. At every meeting at the old house on the ridge, two sentinels in the robes of the order made up after the manner of grave clothes, were placed on the road and if any passer asked who it was, the invariable answer was: "A spirit from the other world. I was killed at Chickamauga." It was presently noted that travel ceased on these roads during the hours of darkness, especially as to colored persons, who ceased to roam after night time. The troubles with the reconstruction period coming on about this time, it occurred to some of the men of the South to use the order for influencing the course of government by what might be called direct action. The historian places the life of the league at four years, from 1865 to 1869, and the period from 1865 to 1867, as the time when it was a harmless and mirth provoking movement, and the period from 1867 to 1869, when its activities took on a sterner character and assumed such proportions that the Federal Government and the State Government had to interfere. In 1867, the order held a council in Nashville, and adopted a constitution, looking to the general organization of the South, and the principal points of its declaration were that it was to protect the weak, to protect and defend the Constitution of the United States, and to assist in the execution of the laws.

After this meeting the order received a large membership all over the south consisting of chapters loosely joined together, and having little or no connection. It is doubtful whether there ever was a list of the chapters of a roll of the membership, though there was one Grand Wizard of all the Dens, and there is but one act of his recorded, and that is to disband and burn all regalia, which effectively terminated the Klan in March, 1869. This followed immediately the proclamation of Governor Brownlow declaring martial law in several of the counties.

It is stated that there was not a single case proved against a member of the Klan of unlawful conduct, and that while many were arrested in the disguise that the Klan invented and used, that they invariably proved to be either negroes or outlaws who had never been supporters of the Confederate government.

In 1868, in September, Governor Brownlow, of Tennessee, called the legislature together and passed the famous Anti-Ku-Klux law. The penalty for belonging to the order was imprisonment for not less than five years. Courts were not to allow jurors to qualify as such until they had sworn that they did not belong to the order. If any witness summoned to testify against the order refused to testify he should suffer the penalty imposed by the first section. All officers of the court at every term were to be examined on oath as to whether they had any knowledge of violations of the act, and failure to perform any of the duties imposed upon officers rendered them liable to the penalty of the first section. Persons interfering with elections were liable to the same penalty. Officers in addition to the usual oath of office were required to swear that they had never been a member of any such organization of disguised men. It was unlawful to have in possession any of the regalia of the order. Damages for entering the house of a citizen in the night time in a hostile manner was fixed at ten thousand dollars, and for killing a citizen twenty thousand dollars. And a number of other provisions of severity. The history is silent as to whether there ever was a conviction under this law. Any way the Klan disbanded soon after it went into effect.

July 4, 1867 was the high tide of the movement. In every county seat on that day were scattered slips giving notice to the public that the Klan would parade the streets that night. Rev. Mr. Wilson gives an account of the parade in Pulaski, Tennessee, and says that while everybody stayed up to watch the parade that none of the Klan were identified. That the young men of the town who were believed to belong did not take part in the demonstration. That in the town there were four main roads leading to the center of the town forming a cross roads, and that disguised men marched in single file through this town on covered horses for more than two hours giving the impression that there were thousands and this was caused by forming four companies which marched and counter marched continually through the town.

One man who claimed to know most of the horses in the county was there that night for the purpose of identifying some of the horses but he failed to recognize any for they were covered from head to tail. Determined not to be baffled, he approached one rider during a halt and asked the privilege to examine his horse and this he was permitted to do, and when he turned back the covering, he found that it was his own horse, which he himself had ridden to town that night.

After fifty years another order of the same name appears but the news

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- No. 5 10qt. Dish Pan
- No. 6 6qt. Colonial Kettle
- No. 7 5qt. Lipped Sauce Pan
- No. 8 1 1/2qt. Octagon-Double Boiler
- No. 9 8 1/2qt. Water Pail
- No. 10 5qt. Tea Kettle
- No. 11 1 1/2qt. Octagon Coffee-Percolator
- No. 12 8qt. Preserving Kettle
- No. 13 9 inch Colander
- No. 14 4qt. Colonial Kettle
- No. 15 4qt. Colonial Sauce Pan
- No. 16 6qt. Octagon-Preserving Kettle
- No. 17 6qt. Colonial-Strainer Kettle
- No. 18 4qt. Covered-Octagon Preserving Kettle
- No. 19 Cutlery Set - (Paring Knife) (Carving Knife) (Bread Knife)
- No. 20 3 1/2qt. Tea Kettle
- No. 21 4qt. Covered Octagon Lipped Sauce Pan
- No. 22 2 1/2qt. Basting Roaster
- No. 23 6qt. Preserving-Kettle



Regular \$1.50 to \$2.50 Value

## Schuchats Department Store

Marlinton, West Virginia

features of the moving picture theater contain views of the solemn initiation ceremonies.

What day of the week did August 17, 1786, fall upon? Answer: On Thursday the same day of the week that it comes on this year. This valuable information is obtained from the records of Greenbrier county, which shows that August 17th, 1786, was set apart for a day of fasting and prayer, and that court would not sit on that day. The way it came up was to accommodate Thomas Hughart, High Sheriff of Augusta County. He was present at court having brought an action against James Byrnesides, which case was set for a day later in the week. On Wednesday he represented to the court that if he was not allowed to take judgment on his claim that day, that the court could not sit on the next day, owing to the Thursday having been set apart as a day of fasting and prayer, and that if he waited over until Friday, it would throw him too late

to reach Staunton for the opening of the court there. So the court being of the opinion after inquiring into the matter that no injustice would be done, entered a judgment for him for twenty pounds and seventeen shillings.

It is probable that this corresponds closely to the present custom of a day for thanksgiving and rejoicing. It dates from the days of the Bible, and comes down through all the ages since then, the main differences being the question of thanksgiving and prayer, or thanksgiving and rejoicing.

The modern thanksgiving dates from 1789. That is the year of the adoption of the constitution of the United States. A motion was made in Congress a few days before its adjournment to the effect that the President be requested to recommend a day of thanksgiving and prayer in acknowledgment of the many signals favoring of Almighty God, and especially his affording them an opportunity of establishing a constitution of government for their safety and hap-

iness. This was offered by Elias Boudinot, member from New Jersey. Roger Sherman of Connecticut, supported the motion. Aedanus Burke, of South Carolina, did not like this mimicking of European customs, and Thomas T. Tucker of Virginia, intimated that it might be as well to wait some experience of the efficiency of the Constitution before returning thanks for it. President Washington issued a proclamation appointing Thanksgiving Day November 26, 1789.

It is curious to note that now that the great holiday of the North at the end of the year is Thanksgiving, and in the South it is Christmas. And it looks like that follows the line up in Congress on the first motion to establish the day.

Prof. Amos L. Herold, head of the English Department of Bucknell University, is at Columbia University this summer completing his course for the Ph. D. degree. When the Professor gets this degree, so far

far as any of us can figure out, that will mark the high scholastic attainment for citizens of this county. There have been many lettered people here but I cannot recall any of the native born who have taken the Ph. D. though there are some young people on the way. The usual course to this mile post on the road to knowledge takes twenty years from the cradle to the grave and reverend senior, as follows, to wit: Eight years in the grades. Four years in the high school. Having made the grades they throw into high. Then four years in college for an A. B. or a B. S., or words to that effect. Then one year for the A. M. And as they are still in the morning of life, they work three more years for the Ph. D. After that time he is prepared to impart information, and a few more letters may be added to his name and fame, and all this eventually leads to the P. M. or post mortem.

Prof. Herold was born and raised at Frost, a place that has been well

represented lately by public men. Frost is not a city or a town, just a neighborhood up towards the head of Knapps Creek Valley, all farmers. For years the people of that community have been serious, industrious, religious and musical. A little sin in the Frost community stirs up more excitement than a big one in other places. When the time comes to take stock of the accomplishments of its people, a good many of us are going to vote the first place to Mrs. Amanda Sharp. This lady was left a widow with a large family of children who have turned out well. A few years ago she had the satisfaction of having lived to see her family raised. One of her sons was Judge of the district. Another Clerk of the circuit court. And a son-in-law was Superintendent of Free Schools. "Men are what their mothers made them."

And that community has had many other prominent and useful citizens and the subject may be extended at another time.